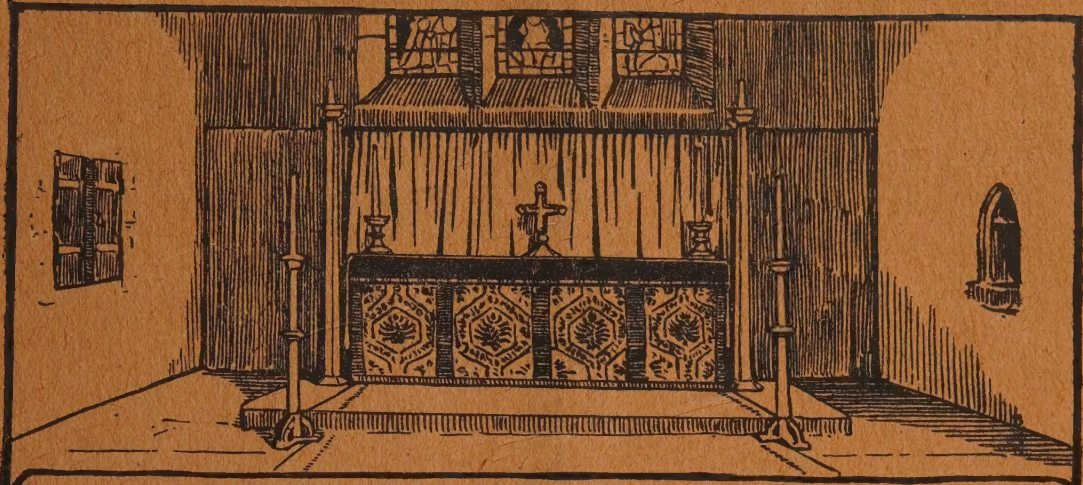

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Summer, 1942.

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PRICE SIXPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings and sixpence, which includes the subscription to the "English Catholic" (2/-).

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SUMMER, 1942. **Vol. 14. No. 50**

THE PRESIDENT'S NOTES.

The Executive Committee met at St. Edmund Hall on May 19th, to discuss, *inter alia*, the Society's financial position. The Hon. Treasurer was able to report that subscriptions had come in fairly well and that a substantial sum was expected from the American Branch. Nevertheless, it was essential that subscriptions and donations should be increased without delay if the quarterly publication of *The English Catholic* is to be continued. Donations, however small, will therefore be most gratefully received and should be sent to the Rev. G. B. Timms, 341 London Road, Reading. May I appeal to all our members and readers to help in this most vital matter?

The Committee also considered the proposal by the Upper House of the Convocation of Canterbury providing for the permissive re-arrangement of the Canon. The Committee was of opinion, first, that such a proposal should receive the concurrence of the Lower House before becoming operative, and, secondly, that in any case it must not be regarded as prejudicial to the use of the Canon of 1928.

The subsequent debate in the Lower House revealed a not unanticipated anxiety in regard to the whole matter, and the opinion finally expressed may be expected to receive widespread approval.

The Society is desirous of discovering to what extent the Canon of 1928 is (*a*) in regular use and (*b*) approved but not used. Dr. C. B. Moss, Appleton Manor, Abingdon, Berks, will be glad to receive information on these points.

H. ADEANE BYARD.

NOTICE FROM GENERAL SECRETARY.

In view of the present restrictions upon travel it is suggested that the Annual General Meeting be pretermitted this year. Unless a request for the meeting to be held is received from twelve members (the number necessary for a quorum) before Tuesday, July 14th, the Emergency Committee will meet on that date in Oxford to receive the Reports, which, with the financial statement, will be published in the Autumn issue of the "English Catholic."

G. B. TIMMS.

EDITORIAL NOTES.

The following note is taken from the *News Sheet* of the American Branch of the Anglican Society, and is published for the information of our readers :—

The Annual Meeting was held in Trinity Chapel Parish House, New York, on January 14. The Vice-President called the meeting to order and presided in the absence of the President.

The Vice-President presented the resignation of the Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany, due to pressure of other work which forbade responsibility for the leadership of the Society. It was voted that he become Honorary President of the Society and a grateful minute to his services to the Society (he has been President from the time the Society began in 1932) was placed on record. The Vice-President also resigned and the Elections were made as follows :

President, the Rev. Edward R. Welles, Rector of Christ Church, Alexandria, Va.

Vice-President, the Rev. Dr. J. Wilson Sutton, Vicar of Trinity Chapel, New York.

Secretary, the Rev. Francis F. E. Blake, St. Mark's Parish, Philadelphia, Pa.

Treasurer, Mr. Richard A. Zerega.

The Rev. Charles E. Hill was elected Editor of the *News Sheet*.

* * *

"The English Use. Its relation to the Roman Outlook to-day" has been reprinted, from *The Guardian*, in leaflet form. It is well worth the careful attention of our members and is to be obtained from *The Guardian*, 4 Playhouse Yard, Blackfriars Lane, E.C.4. Price 2d. post free.

M. C. ATCHLEY.

The Church has suffered a great loss by reason of the death of Max Cuthbert Atchley, who bade fair to be one of the most brilliant of the younger architects interested in the ecclesiastical side of his profession. The son of the eminent liturgical scholar, Dr. Cuthbert Atchley, well known as author of what will always be the standard book on the History of the Use of Incense, an important and sound review of the Epiclesis controversy, and many other writings on liturgical questions, he was unfortunately not at all strong in health. He had the advantage of working for some time with the late F. E. Howard of Oxford, than whom no-one of our generation knew more about English churches, and he had the rare combination of architectural and liturgical knowledge. Not only that, but he also understood how to handle an ancient building properly in accordance with the modern principles adopted by the Diocesan Advisory Committees all over England since the last war. It is particularly unfortunate that he left no entire church to show what he could do. He did design one, but as the incumbent, a man of the ultra-Roman type, tried to get him to co-operate in a scheme for securing arrangements that he knew the diocesan authorities could not allow, he chose rather to lose the job than do what he considered to be dirty work. And he then refused to take the fee he was entitled to under the circumstances. His work is chiefly in the West of England. We recall in particular the altars at West Coker, near Yeovil, and various cases of repairs and fittings in Cornwall. He had in hand extensive repairs to the important church of Altarnum. He designed a considerable amount of stained glass, in which he succeeded in obtaining a quite unusual degree of lightness, not unlike a certain type of treatment one finds in the early part of the 16th century. Here he inspired a certain amount of criticism, particularly for over-light painting of faces. His heraldry in glass was uniformly good. But as in all his other work he was very definitely original, and though always within what might be called the English tradition, no one could possibly accuse him of being a copyist. His most important windows are at St. Decuman's in Somerset and St. Blazey in Cornwall. Perhaps he was most successful in his metal designing. His altar ornaments, alas! too rare, are among the very best the present time has produced.

MATTINS AND EVENSONG.

Mattins and Evensong, the services most peculiar to the Anglican Communion, are the Anglican form of the Divine Office, which is found in every part of the Church. The purpose of the Divine Office is the worship of Almighty God by means of the recitation of psalms and canticles. They are interspersed with readings from Scripture, and followed by prayers ; but it is the psalms and canticles themselves which are the fundamental part of the Divine Office. The reason for this is, that the chief purpose of the Divine Office is not edification, nor intercession, but worship. It is first of all directed towards God, and only in the second place towards man. The peculiar feature of the Anglican form of the Divine Office is, that it is intended to be used by the laity as well as by the clergy. For this reason it is very much shortened and simplified. The intention of our reformers was, that the laity, whenever possible, should take part in the Divine Office every day, not merely every Sunday. This ideal was to some extent followed in our older schools and colleges. I myself was obliged, from the age of 10 to 19, to attend one office every day. This practice, with all its defects, has at least made those who were trained in it familiar with the psalms and with a large part of the Bible. It is because the great mass of our people are not trained in this way, that they are so ignorant of the Bible. We were, indeed, never taught how to use these services. But the fact that we had to go to them was at least a witness to the Church's ideal. This ideal does not exist in other parts of Christendom ; it is the peculiar treasure of our communion. The only parallels to it, so far as I know, are the daily use of the Divine Office in the Assyrian Church, where the laity gather every morning and evening in the village church to recite the office (translated by the present Primus of the Scottish Church in " East Syrian Daily Offices ") : and the experiment now being tried in the Church of Sweden, by Dr. Rosendal, Rector of Osby,

who has revived the forgotten Swedish Lauds and Vespers formally sanctioned after the Reformation, and sings them daily in his church with a considerable congregation.

Unfortunately the Church Revival in this country has not done all that it might have done to restore the Divine Office. It has rightly thrown its main effort into placing the Eucharist in the centre of our worship. But the Divine Office has come to be regarded rather as a rival than as the complement to the Eucharist; especially where the piety of the Counter-Reformation has been taken as a model, for this reserves the Divine Office for the clergy, while the laity are trained in less scriptural forms of worship, the Rosary, Benediction, etc.

The fatal mistake, which has spoilt the intention of the English Church to make the Divine Office a centre of popular devotion, has been the theory that our first reason for going to church is not to worship, but to be edified; not to give, but to get. This mistake is due to the influence of Geneva. First the Eucharist was changed from the central service of the Church to an occasional service; then the Divine Office was regarded as a form of preaching. To-day the great bulk of our people go to church primarily to hear a sermon, to sing hymns (largely subjective), and to join in intercession—not to worship God. Worship ought to be as natural as eating and sleeping; in children who have been brought up to it, it is; but because it is a function of the spirit, not only of the body, it can easily become atrophied or perverted. Our chief reason for going to church ought to be the worship of God, because it is our duty, and because it is our nature. Where people have been taught to worship, and have not been led away from it by the world, the churches are crowded. I shall never forget the August Sunday morning which I once spent at the Russian Cathedral in Paris; the church was packed so tight that I could scarcely get inside the door. One reason, at least, why we do not often find this in the English Church, is that our services are arranged for edification rather than for worship, and that our people, even if the service were arranged for worship, would not know how to use it. This is one reason for the opposition to the substitution of the Eucharist for Mattins, which seems to many of us so queer. The people go to church not to worship, but to "feel good"; and the Eucharist is less easily adapted into a means of doing this, than Mattins is. In reality, both are primarily intended for worship; but worship at the Eucharist is easier and simpler than worship at the Divine Office. It is because edification or preaching, rather than worship, is for many people the object of going to church, that it is commonly thought that Mattins is "easier," more suitable for children, than the Eucharist; the very opposite of the truth. Now, indeed, we are suffering for our neglect of worship. If what is wanted is edification, one can more profitably stay at home and listen to a first-class sermon, and really good singing, on the wireless, than go to one's parish church and hear perhaps poor singing and a dull sermon. But no one who wanted to worship would do so by listening to the wireless, if he could help it!

Mattins and Evensong, as known to most of the laity, are very different from what the Prayer-Book intended them to be. We have added a sermon, popular hymns, and a string of prayers; all good things in their way, but subsidiary to worship. The people, and some of the clergy, think these the important parts of the service. The Bishop of Truro, in his "Penguin" book on Christianity and Social Order, makes the disastrous and reactionary suggestion that we should have fewer psalms, and more intercessory prayers; and many of the clergy are only too ready to follow his advice.

What is needed is the revival of the instinct to worship. Naturally the easiest and best way to do this is to restore the Eucharist to its central place, and to get rid of the disastrous notion, still only too widely prevalent, that the Eucharist is only for communion, and that those who are not communicating ought not to be there.

But next to this, we need to teach the proper use of Mattins and Evensong. The way to use the psalms should be explained; the Christian interpretation of them should be constantly taught. The Church has always seen Christ everywhere in the psalms; our people have not been taught to see Him there, and they think the psalms are just old Jewish hymns. The psalms must be read or sung in accordance with our instructions. Special psalms for Sundays are probably necessary, but at least the special psalms provided, all of them, must be used. We have no right to private judgment in the choice of psalms; our people ought to

know beforehand what psalms are going to be used. But how many priests use only one psalm (" the people like it short," they say, often quite untruly), or even, like the modernist vicar in the Screwtape Letters, restrict their people to about 15 psalms and 20 lessons, chosen by themselves! (a method which received the hearty approval of the diabolical Screwtape!) Of course we badly need a revision of the psalter; the question is too large to discuss here, but I am strongly in favour of the conservative revision in the Irish Prayer-Book, which at least makes intelligible such passages as " Bring young rams unto the Lord," " Let not your precious balms break my head," and " The Lord sitteth above the waterflood."

We ought to explain how Mattins and Evensong are constructed; how they lead up to the memorials of the Incarnation, Benedictus and Magnificat. The substitution of Jubilate for Benedictus, which cuts out the climax of the Office, and has only survived because Jubilate is (unhappily) shorter, should be utterly abolished.

The greatest possible pains should be taken with the reading of the Lessons. Now that ignorance of the Bible is so widespread, their importance cannot be exaggerated. Many lessons, especially those from the Old Testament, should be prefaced with a short explanation. Many people in our congregations don't know the elements of Old Testament history, and certainly cannot understand a lesson from the prophets without some explanation of when and why it was written, and what it has to do with us. The Prayer-Book assumes a spiritually educated congregation; our congregations are mostly uneducated in the Bible (even if educated in the ordinary sense), and to read to them what they no more understand than if it were in Latin is to defeat the purpose of the Church.

I have certainly no wish to cut down either teaching or intercession. The latter, especially, might be much less formal and stereotyped than it is. But the first purpose for which we are here is worship; unless we have learned to worship, instruction and intercession will be vain. I would strongly recommend Professor Rogers' admirable little book " Mattins and Evensong " (Faith Press), if it were not out of print; as soon as opportunity arises, a new edition certainly ought to be issued.

C. B. Moss.

ERASMUS ON MODERATE REFORMATION.

Recently Vol. X of the great Allen edition of the letters of Erasmus has been published. Letter 2853 of August, 1533, to an unknown addressee is highly interesting. Erasmus was confronted with a situation not unlike our own. Let us hear what he says. " In this world-confusion some wish to abolish all images, though they are both beautiful and useful. Let superstitious worship be abolished, and let all unsuitable or too numerous images be removed from the churches, but by degrees, and without uproar. Some wish to eject the priests: let them take care that priests are learned and pious, and that none is admitted to this honourable office who is not well tested and worthy. There will be fewer priests, but what of that? It is better to have three good than three hundred useless.

They do not approve of divine service as conducted. Much that is foolish is sung and done in churches: and let the faults be corrected, but by degrees; and let the service remain. They cry out against masses, because they abominate the vulgar mass-priest, who has learned nothing but how to celebrate, and in all other respects is more profane than the laity. Let these hired fellows be removed. After the old fashion let there be one mass only, and two on holy days, one early, the other about 10 a.m. Indulgences which have imposed on the world for centuries, with the help of the monks and connivance of the theologians, have now been exploded. Let those who think that masses and dirges do no good to the dead, spend on the living poor what the common people desire to be spent after a death; let them not interfere with those who are convinced that the good works of the living benefit the dead. If people so dispute about the Eucharist that they daily produce novel and absurd opinions, how much wiser were it to adhere to the old opinion, until a General Council or a revelation from Heaven give us something more sure.

The wrangle about adoration is easily removed. No one adores the Eucharist unless the whole Christ is there. No one is so mad as to adore the human nature of Christ instead of the divine; now the

divine is everywhere present. Abuses of the Sacrament might be corrected. Of old it was not exhibited, but kept shut up in a clean place. It was not carried about at games or over the country by priests on horseback; it was offered to those who desired to receive it. In England to-day there is no house, no inn, I might almost say no cottage, in which mass is not said. Let those who are convinced that the saints have no influence with Christ in sincerity invoke the Father, the Son, and the Holy Ghost. Let them honour and revere the saints by imitation, but not interfere with those who in pious devotion honour and invoke them. Let us blame superstition, but approve devotion, which even if erroneous, I think is not displeasing to Christ. Do the saints not hear our prayers? But Christ hears them, and in return gives what we ask.

Let those who are convinced that Confession is not part of a sacrament, and was not instituted by Christ, nevertheless retain it as a thing beneficial, introduced by the fathers, and approved by the consent of many centuries, until the Church takes other order. In Confession let there be sincerity, but not superstition. That man will not find confession a burden, who chooses a suitable priest, who only confesses obviously mortal sins, and takes care to commit no crime.

As to purgatory, let each take his own view; there is no reason in this for breaking Christian charity.

As to Free Will, let theologians dispute in the Sorbonne, but laymen walk with sincerity and boldness. Whether good works justify or not, matters not, provided that it is agreed that faith without good works is not sufficient for salvation.

As to Baptism, let that be preserved, which has been preserved by the Church for so many centuries. But it might be left open to each parent, whether he prefers the infant to be baptized at once, or for baptism to be put off till adolescence, provided that in the meantime the child is carefully taught orthodox doctrine and good morals. Anabaptists cannot be tolerated."

I do not endorse every syllable of what Erasmus has here written, but I do plead for his spirit of toleration and reasonableness. Unfortunately his voice then did not succeed in reconciliation. But it may give us wise advice if we will weigh it, in the present crisis.

G. C. RICHARDS.

WHAT REALLY HAPPENED IN 1929?

At a recent meeting of a ruridecanal chapter in London, which was discussing proposals for the permissive alteration of services sent by the Bishop of London, one member observed that the use of the 1928 Prayer Book had been sanctioned, not only by the bishops, but also by the Lower House of Convocation. This statement was greeted with cries of "No." As there seems to be widespread ignorance of what actually happened, I have looked up the facts in the Chronicle of Convocation.

On July 10, 1929, the President (Archbishop Lang) moved a long resolution, which, having stated that it was impossible and undesirable to bring back the conduct of public worship strictly within the limits of the Prayer-Book of 1662, "that the bishops, having failed to secure the statutory sanction which was desired and sought, were compelled to fulfil their responsibility for the regulation of public worship by administrative action," and that they had consulted the clergy and laity of almost every diocese, declared that the bishops would conform to the principles which they had already laid down, namely:

(1) "During the present emergency and until further order be taken the bishops . . . cannot regard as inconsistent with loyalty to the principles of the Church of England the use of such additions or deviations as fall within the limits of these proposals. For the same reason (that is, because the Convocations of Canterbury and York gave their consent to the 1928 Prayer Book, and the Church Assembly gave it "final approval") they must regard as inconsistent with such loyalty the use of any other deviations from or additions to the forms and orders contained in the book of 1662.

(2) Accordingly the bishops, in the exercise of their legal or administrative direction, will be guided by the proposals set forth in the book of 1928, and will endeavour to secure that the practices which are consistent neither with the book of 1662 nor with the book of 1928 shall cease.

(3) The bishops, in the exercise of their

authority, will only sanction the ordinary use of any of the forms and orders contained in the book of 1928 if they are satisfied that such use would have the good will of the people as represented in the Parochial Church Council, and that in the case of the Occasional Offices the consent of the parties concerned will always be obtained."

The following amendments were passed (*a*) The words " church order " were substituted for " such loyalty," in section (i) ; (*b*) the words " in the exercise of that legal or administrative discretion which belongs to each bishop in his own diocese " were substituted for the words " in the exercise of their legal or administrative direction, in section (2) ; (*c*) the word " permit " was substituted for the word " sanction," in section (3). An amendment adding the words " subject to the right that each of them possesses to refuse permission for any particular deviation in his own diocese " was rejected.

The Archbishop's resolution, as amended, was passed by the Upper House on July 11, by 23 votes to 4. The same day it was presented to the Lower House by the Archbishop. The Prolocutor moved " That this house thanks his Grace for his statement of the policy which the bishops have agreed to follow in the administration of their dioceses, and assures them of its loyal support." This motion, after several amendments had been rejected, was passed by 96 votes to 54.

The following rider was moved by the Rev. C. E. Douglas and carried : " But that this house respectfully requests his Grace the President and their Lordships of the Upper House to provide that the concurrence of the Convocation shall be obtained to any general regulations issued for the province, and of the synod of the diocese to local regulations by individual bishops." A second rider, moved by the Dean of Norwich, was carried : " and that his Grace the President be respectfully requested to appoint a joint committee of the two houses to consider the situation caused by the rejection of the Revised Prayer Book, and to report to another session of Convocation." The amended resolution with the two riders was finally passed by 74 votes to 19. It was then sent to the Upper House, where it was accepted by 16 votes to 3. The Archbishop said that they had submitted to Convocation the general regulations intended for the whole province, and that in many dioceses the synods had also been consulted ; so that the desire expressed in the first rider had already been largely fulfilled.

A similar resolution was carried in the Upper House of the Convocation of York by 11 votes to none. It was sent to the Lower House, which passed a resolution recording its confidence in the administrative discretion of the bishops, welcoming united action on the part of the episcopate, and affirming its belief that liberty with order might be secured by reliance upon the loyal support of the clergy of the province until further order should be constitutionally determined.

These are the facts, which cannot be disputed, for they are taken from the official record. It is quite clear that the policy which on the whole the bishops have followed since 1929 is based on the consent of the Convocations as a whole, and not of the Upper Houses only.

A canonist might perhaps distinguish between " formal concurrence " and a mere resolution. But as what was passed was not legislation, but only the approval of administrative action, more formal assent does not seem to have been necessary.

The practical conclusions appear to be as follows :—

The 1662 Prayer-Book is the only official Prayer-Book of the English Church. It has behind it the authority of the Provincial Synods, and the use of nearly 300 years. We have all promised to obey its directions, and to use no other. But since the Provincial Synod has declared, that additions or deviations from it, so long as they are within the limits of the 1928 revision, are not to be regarded as contrary to church order, a priest is justified in using any such additions or deviations, provided that his people do not object. He must not use them, if he has reason to believe that any of the congregation object to them strongly.

A bishop has no right to forbid the use of any of these additions or deviations throughout his diocese. He may say " You must not use the Alternative Canon, or the Alternative Marriage Service, in your parish because the people object : but he must not say " No one in my diocese may use the Alternative Canon, because I object to it." (It seems doubtful whether he may say this even if his diocesan synod agrees ; for that would mean that a diocesan synod can take away the liberty which has been given by

the provincial synod.) The amendment proposed by the Bishop of St. Edmundsbury and Ipswich, giving each bishop the right to forbid any particular "addition or deviation" throughout his diocese, was rejected by the Upper House.

No distinction can be drawn between different parts of the 1928 revision. The attempt made by Canon Guy Rogers to draw this distinction was rejected by the Lower House. The Alternative Canon (which is the part of the 1928 revision which I am most interested in) stands on exactly the same ground as the substitution of the Kyries or the Summary of the Law for the Ten Commandments, or the use of special psalms on Sundays, both of which practices are now very widely spread.

This is the position at present. The Bishop of Hereford's proposal to sanction the use of the Prayer of Oblation and Lord's Prayer after the Prayer of Consecration (sometimes called the Canterbury Canon, because it was accepted by the Convocation of Canterbury in 1910, but rejected by the Upper House of York) is now before Convocation. The Upper House has passed it. In my opinion this proposal is a move in the right direction, and will satisfy a desire which is widely felt, to have an "unbroken Canon" which can be used by those who dislike, or whose congregations are not ready for, the 1928 Canon. But it must be made quite clear that this proposal does not take away the liberty to use the 1928 Canon which was given us by the Convocation of 1929. This would be a retrogade step which we should oppose with all our power.

No one can be compelled to use any part of the 1928 revision. We do not want to force it on anyone who does not like it; but we claim that priests and congregations who do like it, and are accustomed to it, should be allowed to go on using it.

(Postcript to the article on What happened in 1929?).

It is important that the precise effect of the rejection on May 20, by the Lower House of the Convocation of Canterbury, of the proposals of the Upper House should be understood. The resolution of the Bishop of Hereford, to permit the placing of the Prayer of Oblation and Lord's Prayer immediately after the Prayer of Consecration, (the Canterbury Canon), was sent to the Lower House, not merely for approval, but for concurrence. Since the 1928 liturgy (and the rest of the additions and deviations in that book) had only been given approval, not concurrence, the Canterbury Canon would, if the Lower House had given it concurrence, have been placed in a position superior to that of the 1928 liturgy; and Convocation would have formally revised the Prayer-Book without the consent of Parliament. As it is, the Canterbury Canon has no authority at all. Bishops who authorize it are disobeying the resolution of the Convocations in 1929; so are priests who use it.

In my opinion, the bishops would be well advised to send this proposal to the Lower House, not for concurrence but for approval, as was done with the 1928 liturgy in 1929: and the same should be done in the York Convocation. To ask for concurrence, so that the proposal should be a formal act of Synod, is a mistake at the present stage—what is needed is informal approval, not formal concurrence.

At the same time, now that Mr. Parry, speaking for the Congregationalists, has asked for the repeal of the Act of Uniformity, it should be considered whether this Act, which cannot be enforced, and whose only effects appear to be to give Parliament a power of control over the worship of the Church for which it is incompetent to use, and to annoy and estrange our separated brethren, ought not to be repealed.

C. B. Moss.

THE CHRISTIAN FAITH AND THE CRITICS.

The attack on the doctrine of the Church Catechism by a well-known ecclesiastic reported in a letter in your last issue is, alas, no isolated incident or symptom. There are only too many among the clergy who make claim to a practically unlimited freedom as to the opinions and doctrines which they may hold and teach, while still continuing to hold their official positions. Any protest against this is met by the cry that an endeavour is being made to stifle freedom of thought and research. But the charge is untrue; the point is that if a man desires unlimited freedom in this respect, he can have it, but not within the Church, at all events not while holding the position of a teacher accredited by the Church. If a man accepts such an office, he thereby necessarily

parts with his freedom to this extent, that his teaching must not contradict the authorised teaching of the Church. It is in fact a matter of common honesty, and this claim to unlimited freedom, or rather licence, is intolerable.

But criticism of the traditional teaching of the Church is very widespread to-day. And on what is it based? It is that the modern mind is the standard of truth, and that what seems unlikely or distasteful to the modern mind must be rejected as untrue. But this claim is an unreasonable one, when we consider the origin of the modern mind—what elements have gone to form it. For these elements are largely non-Christian, even when not actually anti-Christian. Why should it be thought reasonable that the Christian Faith should be made to harmonise with standards which to a large extent either ignore it or oppose it? Is not Scripture on the contrary full of warnings against conformity to the world? Yet to-day that appears to be the one thing thought needful.

Many of those who accept the " critical " view of the Old Testament ignore the unsatisfactory nature of its foundations. It is largely based upon the speculations of unbelieving German writers, whose judgment was swayed by such assumptions as: That there is no such thing as miracle, nor prophecy in the sense of foretelling future events; That the history of Israel is in no way unique in the sense of having received a special revelation and commission; That it must therefore be treated in exactly the same way as that of any other nation; That in early times writing did not exist, nor elaborate codes of law. These last two assumptions ought especially to be taken to heart by worshippers of the modern mind. For the modern mind of two generations or so ago took these assumptions for granted, yet they have been completely refuted since by subsequent antiquarian discoveries.

Now many scholars of to-day who accept " critical " conclusions would reject all these assumptions, yet they continue to accept conclusions based upon them.

Too often a sort of " superior " attitude is taken up by or on behalf of the critics. The claim is made that they are peculiarly possessed of the qualities of honesty, sincerity and intelligence; which, it is to be inferred, are not likely to be found in the same degree amongst those who hold more or less closely to traditional beliefs. Indeed any criticism of the basis of the critical teaching is generally treated with contempt, and no serious effort is made to answer it. It is often thought quite sufficient to retort a charge of " Fundamentalism." Yet abuse is not argument. Why should it be expected that professors and other writers who form or have formed the body of leading critics should be entirely free from such human frailties as intellectual pride, a spirit of rivalry and emulation, the fear of contempt or ridicule from fellow critics, an unwillingness to face the possibility that their whole life work may have been misdirected, and the consideration that to abandon their position may lead to a loss of livelihood, and so on. They are men who have taken up this study of their own accord, and have not been chosen for it by others on the ground of their lofty character. Moreover, in their work they do not claim to have been influenced by anything but intellectual considerations.

I have been a student of history all my life, and I confidently assert that no history has ever been treated in such an unreasonable manner as that of the Old Testament. What did that eminent historian Bishop Stubbs say in one of his charges? " We cannot treat Holy Scripture as any other book, even if it were susceptible of such treatment, but it is like no other, and the fact that it is like no other has led writers to apply to it methods of arbitrary, wanton and conjectural criticisms, which if applied to Greek, Roman, or even Anglo-Saxon literature would be laughed out of court."

What would have happened if the Church had always tried to accommodate its teaching to the fashionable mental attitude of the day? In the 4th century the Arians were the critics of that date; they said in effect that the Catholic Creed was incredible judged by the modern mind, and attempted to substitute creeds which would have been the negation of historic Christianity. The Semi-Arians were the moderate critics of their day, and did their best to accommodate the Christian Faith to the spirit of the age. It took some time to perceive the fallacy of this, but the painful struggle of the controversy shewed Catholics by bitter experience that accommodation to the world was hopeless, and that steadfast adherence to the historic faith, however plainly it might contradict the popular notions of the day, was the only solution consistent with loyalty to revealed

truth. It is astonishing that "critical" scholars keep on repeating that their work has made the Scriptures more acceptable and precious, whereas a candid recognition of facts shews that the result has been for most people to destroy the authority of the Bible, and they have accordingly ceased to read it at all.

I think the English Church Union made a lamentable mistake when it published "The New Commentary," for it was a repudiation of principles for which it had always stood in the past. I feel sure that many of the members never realised what they were being committed to when the book was undertaken. There was, however, surprisingly little protest when the book appeared, and its character became plain. Members seem to have been hypnotised by the honoured name of Bishop Gore. One is reminded of the saying: "The whole world groaned, and marvelled to find itself Arian." Only in this instance the groans are not as audible as they should be.

E. G. P. Wyatt.

BIDDINGS AND THE PRAYERS OF THE FAITHFUL.

The question of attaching special "intentions" to the Eucharist is of particular importance in the midst of war, though even in days of peace it could not be altogether disregarded. This is not only because there may be some special thing for which we wish to pray, but because we must help our people to learn to "pray with the Church." In this connection there is a very valuable little book under that title containing brief meditations on the Proper of the Day by Fathers Hebert and Allenby both of the S.S.M. The present writer knew a Church in this country (Ireland) where these were read on Holy Days and at "early Services" on Sundays instead of a Sermon. But they want to be supplemented by suitable biddings. Where should these be said? Under the English Canon the Biddings should precede the Sermon, but as Mr. Bowles points out this disturbs the whole order of the Ministry of the Word. As Canon Newbolt writes in the Parish Communion "the ordinary Sunday sermon should not be a purple patch, however splendid, inserted into the formal background of the Liturgy; the pulpit should serve the altar, not obscure it like the old three-decker in a Georgian Church." But if the Bidding Prayer precedes the Sermon, it marks the formal and traditional ending to that section of the Service. For it was after the readings and instruction which formed the Missa Catechumenorum that the Prayers of the Faithful came. Then the Sermon is such a meaningless "purple patch" as the Canon parodies!

Mr Bowles' solution creates fresh difficulties. The Prayer which follows the Offertory is not primarily the "prayer for the Church" but the Offertory Prayer. It begins by offering our money (alms) and Bread and Wine (oblations) and prayers for "the whole State of Christ's Church militant here in earth" This very restriction shews that it is not the Great Intercession. It is for that part of the Church which (like ourselves) offers its life under the forms of Bread and Wine. After offering for that fellowship, and that the congregation may not only hear but also "receive" the Incarnate Word, it ends indeed with a Commemoration of the Saints and of the faithful departed, but a Commemoration with a difference. It does not consider them as they are now, but as they were when they also "offered" these material gifts. That is why in this particular the Rite of 1662 and the allied Rites (Ireland and Canada) are superior to any Revision except the Scottish. If any bidding is used before this Offertory Prayer it should be on the lines of the Orate fratres in the Roman Rite. (The Orate with its Response made into part of the Bidding runs very well into the Bidding ordered by the Church). Certainly a Collect intruded between the Offertory and the Offertory Prayer utterly destroys this sequence of thought. If an additional prayer is wanted here we should follow Anglican tradition, as in the Office for St. Charles the Martyr's Day, and say it *after* the Offertory Prayer.

Where then shall we say our Biddings? Why not after the Sermon? They will then become our "Prayers of the Faithful." Could they not be *real* "Prayers of the Faithful" by encouraging those same "faithful" to say "Lord, have mercy" after each bidding to prayer and "thanks be to God" or "Alleluia" after each bidding to praise? All this would then be "collected" into one Collect. (As an Irish Priest the present writer has no idea how far this would be legal in England. In Ireland

it would be covered by the 5th Canon which allows a prayer "at the beginning or end of the Sermon" and has in the University been interpreted to cover the Bidding Prayer before it.) It will be noticed that this follows the order in the Consecration of Bishops, where the "Prayers of the Faithful" linger as the Prayer-book Litany at this point. It is suggested that the Biddings should lead up to a Collect rather than to the Lord's Prayer, to avoid wearying the "man-in-the-pew" with ourpattern devotion.

Let anyone start using the meditations in "Pray with the Church" and they will see that the biddings should come after the instruction

The liturgical sermon would begin :—

℣. The Lord be with you.

℟. And with thy Spirit.

After this the sermon could follow at once, or else a suitable Collect preceded by the words "Let us pray." In the latter case the Liturgy begins with an invariable Collect introducing the invariable reading from the Old Law, followed by the Collect of the Day introducing the readings from the New Law proper to the day, followed by a Collect chosen at discretion introducing the necessarily discretionary part of the Ministry of the Word. All this would lead up to our Biddings which would be summed up in a final Collect.

When all three Ministers are present, the sermon should ordinarily be preached by the Deacon, who is the natural person to read the Biddings. There seems no reason why the Prayer after them should not be said by the Priest in the Sanctuary. All this should help us to see the Liturgy as a corporate act, and for this it would be quite worth sacrificing the Roman use of the Invocation before the sermon.

The biddings ought to preserve the straight-forward simplicity of the Roman Biddings before the Prayers of the Faithful in the Missa presanctificata and eschew the courtliness of an age which, to quote Dr. Freer, "never said anything in two words it could say in four or five!" We are committed to the principle of a vernacular liturgy and should avoid all archaisms not imposed by authority.

From the Biddings our Liturgy will move forward naturally to the beginning of what Maurice Zundel calls the "Liturgy of the Supper" in his "Splendour of the Liturgy." This is a book which should be read and re-read. It is by a Roman for Romans, but shews considerable knowledge not only of Anglicanism but of the Deposited Book. It is full of that Charity which is the fruit of the Liturgical Movement. With us the Liturgical Movement is younger. It is our part to see that by loyalty to our own house and by delving more and yet more deeply into our own heritage, we create a like spirit. The worst error of the Romanisers is that they will take short cuts. Through the Liturgy we shall yet meet in the Catacombs.

Retournons a nos moutons. And yet the Prayers of the Faithful are not so far divorced from those First of Churches! What is to be done when there is no sermon? It may be that the answer is that loyalty to our liturgical traditions demands one, even as short as the meditations referred to in the beginning of this article: The Prayer Book always couples the Word and the Sacraments. But if it is temporarily necessary to do without, might not Biddings be used before the first Lord's Prayer? This would then have to be said by the whole congregation, as required by the Rubric before the first Our Father in Matins. Our custom to the contrary is a survival of the unliturgical medieval idea of separate clerical preparation. It of course is the wrong place but at least it has not the chaotic effect of an interpolation into the Offertory! But the *best* way is to restore the Prayers of the Faithful to their ancient place when as Dom Gregory Dix, O.S.B., puts it "The Catechumens and the unbaptized were expelled before these prayers . . . because the solemn prayer of the 'Holy Church' was in itself an august thing." If these few scattered ideas can help to get back a fraction of that vision for an occasional congregation, their accumulation will have been well worth while. It is no accident that the Liturgical Movement has produced a fresh theology of the Church as the Mystical Body of Christ.

C. M. STACK.

FROM THE NEWS OF THE AMERICAN BRANCH OF THE ANGLICAN SOCIETY—OCTOBER, 1941.

NOTES ON CHANTING.

Do the interests of the Anglican Society extend to the sphere of the music we use in our services? I believe that they do. The connection of music with ceremonial is very close, and the carrying out of a perfect service in strict accord with our own standards and ideals must embrace care in regard to the music sung, and to the manner of its rendering. For instance, there must be due care that the congregation gets its opportunity for vocal worship in chants and hymns (i.e., that the choir is kept within its proper bounds), that the music selected is of a type of dignity and devoutness that harmonizes with our rite and our ceremonial, that the element of "show" is kept out, and so on.

Our communion has an incomparable heritage of splendid church music; the whole field of ancient Plainsong is ours (as is shown by Merbecke's setting to music of the First Prayer Book), we have a wealth of exquisite music of the contrapuntal period—Tallis, Byrd, Gibbons, and many others—and the periods of the Restoration and the Oxford Movement have added their own contributions.

Not least among these is the Anglican Chant, which grew up Naturally out of the Psalter in English, as the Plainsong Chant has grown out of the Latin text. It has been very largely used in our churches and it is still by all odds the favorite musical vehicle for singing the Canticles and Psalms. There are those who urge the use of the Plainsong chants instead, but there are few signs that the use of this music, beautiful and interesting though it is, will ever largely supplant the employment of the Anglicans. Reasons for this are easy to discover, but we do not pause to discuss the point.

In America to-day the Psalter is rarely chanted, and there even seems to be a preference for using anthem settings of the Canticles, instead of arranging, by the use of chants, to give the people their proper share in this item of worship. If we seek for a reason for this it is no doubt to be found in the fact that the chanting of Psalms and Canticles has fallen to such a low level in the American Church, that taking part in it, or listening to it, has become a trial and a bore. As long ago as 1856 Carl Engel wrote:

> "It is really time that we should do away with the inexcusable mode of chanting in which the words are gabbled, drawled, and misaccented, against all sound reason and good taste."

It would seem to most of us that we have not, in the intervening seventy-five years, gotten far beyond the state of things which he notes. In most of the chanting that one hears to-day the recitations are so hurried as to be unintelligible, the cadences are drawled in slow rhythm, and misaccents and wrong emphases abound. Anyone who has not a book in his hand finds it quite impossible to understand the words of the text. There is a general impression among our people that this awful state of things is inseparable from chanting, but that this is not true can be proved by a little experiment with speech-rhythm chanting.

If we seek to analyze the faults in the bad chanting that we ordinarily hear, we shall find that they arise from two different sorts of mistakes. The first one is the mistake of assuming that the little tune to which we sing a psalm is a seven-bar hymn tune, which must dominate the text as any tune in the hymnal dominates, in rhythm and pace, the verse to which it is sung. This results in a four-square uniformity in the rhythm of the chant, and it naturally works into the jamming together of the syllables of the recitation, if there be many of them, into the time given to a single bar. This conception was carefully inculcated in the *Cathedral Psalter*, which was for long our official chant book, and which dominates most of the chanting in our country to-day. It rests with the choir master to wipe out, to eradicate, to destroy this hymn tune conception of the chant. Adherence to the notion will ruin any chanting, no matter what pointing is used. The unlearning of it presents one of the most serious tasks in the reform of chanting.

In place of this conception must be inculcated the idea of the chant as an exceedingly flexible, lightly-rhythmed musical composition, demanding a treatment all its own. It should be conceived as a kind of

musical rubber band, which can be stretched or shut together to any extent that circumstances demand. The words are to rule; the number of syllables in a bar determines the length of a bar; nothing is to be hurried or slackened out of deference to supposed musical form. A natural reading pace is to dominate the verse.

So much for what the choir master can do. But chanting, in our day and land, is beset with another difficulty—the difficulty of misplaced accents and emphases. Our great object is to make the text of the Psalms intelligible; in order to do this every syllable must receive its accustomed accent, and important words must receive their proper emphasis. The Psalters that are within our reach disregard this principle. We ought not to be required to sing *magniFY, SavIOUR, regardED, caterpilLAR, grasshopPER*, etc. Neither ought we to be expected to sing *My soul is vexed within ME, Neither was it their own arm that helped THEM, We have heard with our ears, O God, and our fathers have told US, For then could I have borne IT*. These absurdities are the work of the editors who have pointed the Psalms. Many editors have undertaken this task, and they have worked with varying results. Pointing the Psalms consists in assigning the syllables of the psalm verse to the notes of the chant. Success in the undertaking depends upon the skill with which verbal accents are made to coincide with musical accents. The Anglican Chant is a thoroughly developed and well established seven-bar composition, falling into two parts as the psalm verse falls into two parts, indicated by the colon, or star. In the estimation of nearly all present-day church musicians the chant has three fixed accents which are practically indelible—i.e., no vocal treatment of them can wipe them out. These accents occur on the two notes following the two recitations, and on the note of the final bar. In the Psalter, officially provided for us, this matter of fixed musical accents has been disregarded and as a consequence we are constantly compelled to mis-accent and mis-emphasize as I have indicated above. The only cure for this is a different pointing. In England, six great pointed Psalters have appeared during the last fifteen years, bearing the names of the greatest present day church musicians. They differ among themselves in small detail, but they are absolutely unanimous in recognizing the three fixed accents of the Anglican Chant, and they invariably place important words and syllables upon these accents. They can not be used by us because of the innumerable changes in the text of the Psalms by our Prayer Book revisers. But the principles underlying them can be perfectly applied in pointing our own text to the Psalms. These reforms in pointing and chanting are among the most important forward steps needed in our Church to-day. They would lead the way to a chanted Psalter as our regular custom, to a general congregational participation, and so to the brightening and vivifying of our services.

Even a cursory examination of the text of the Psalter shows that it was meant to be sung; it is sown thick with exhortation to sing it—there are no exhortations to read it. The modern Protestant Episcopalian fashion of *reading* the Psalter has no justification in antiquity. Until recent times Jews and Christians alike have sung the Psalms as a major part of their public worship. In England to-day the Psalter is generally sung, not read. Says a recent English writer:

> "The psalms should be regarded as the musical centre of the service and chief pains and energy should be expended upon giving them an adequate interpretation."

L. E. Daniels.

ADDRESS BY DEAN ZABRISKIE.

My topic is, "What will it mean to be loyal to the Prayer Book To-day?" May I make one principle suggestion and say that I think the major thing involved for us to-day in loyalty to the Prayer Book is to insist that it be the test by which matters of thought and practice in the Episcopal Church are to be judged. What it permits no one may deny; what it forbids, no one may espouse; what it insists upon, no one may disregard.

To my mind one of the most significant developments, and I say it subject to correction, in the last seventy-five years has been the increasing extent to which the Anglican Communion throughout the world has become conscious of itself as a distinct Christian entity, different on one hand from Rome and Orthodoxy, different on the other hand from the various Protestant churches. And the most distinctive thing about the

Anglican Communion as a whole, to my mind, is the Prayer Book, used with unessential variations through every single branch thereof.

The things to which we Anglicans most stoutly adhere in faith are not our private possessions. Our sacramental doctrine for example, is not unique. But it seems to me the way in which this and other factors are combined, taught and made operative by the Prayer Book, is the most distinctive feature about the Anglican Communion.

Furthermore, the Prayer Book is the chief bond which holds the Anglican Communion together throughout the world. The Episcopacy has helped a lot since the Lambeth Conferences got going. The Anglo-Saxon background had a lot of effect until we began to have autonomous Anglican branches, in Japan, China and Brazil. But I think the thing that has bound it together in every part of the world has been the constant use of the Prayer Book and what the Prayer Book inculcates (almost without the people realizing it) namely, the ethical and doctrinal temper, the sacramental system, the Biblical stress, and the various other things that go to make it up.

If that is truth, if I am right about Anglicanism, the distinctive thing about it is the Book of Common Prayer. It follows, then, that we have got to insist that Anglicanism be interpreted through the Prayer Book. If someone wants to know what the Anglican Communion has stood for historically, or to-day in what general direction it is heading, let him look at the Prayer Book. I mean the whole Prayer Book.

The other two points I can mention briefly and they depend on this. If we are going to make the Prayer Book the test of things in our Church, one essential is obedience to it. I am not a Prayer Book fundamentalist, because I think there are lots of changes needed; nor a legalist, because I think there are times when we had better serve the spirit and purpose by violating the rule, though I don't think that is often the case; but what I would plead against is unnecessary violations of that Book. We have absolutely no right to make any unnecessary one on any score.

The other essential is that we expound and explain the Prayer Book a whole lot more. A great deal in it is very little intelligible to people who have not studied it with great care. To go through a form, however excellent that form may be, if you don't know what it is all about is not a particularly edifying thing.

It seems to me that we need enormously a great deal more effort to make the Book understood. I think we lose a great pedagogical opportunity in not preaching more from the Prayer Book. Lots of people know the Prayer Book, its words at least, vastly better than they do the Bible, and it forms a great jumping-off point for teaching. Where would you find better texts for this time than "Whose service is perfect freedom?" or "Oh, God, the Protector of all who trust in Thee, without whom nothing is strong, nothing is holy!" Things in the Prayer Book often ring in their minds, and are much more familiar than the things we get out of the Bible.

May I conclude with one further thought which was not at all in what I had intended originally to say. It looks as though Western civilization in Europe is disappearing or will disappear quite rapidly, and certainly the Anglican Church in England will be under terrific disability. Its work in other parts of the world may well be stopped. Certainly our responsibility as devoted members of that Communion, and greatly prizing the Prayer Book which holds it together, is to do our utmost to support our brothers at this time. Perhaps we shall have to take the major responsibility for the continuation of Anglicanism throughout the world, and we shall need the disciplining and the undergirding of life by a tremendous social loyalty, and our responsibilities thrust on us by the predicament of England, makes this necessary, also.

I think we need obviously to make the most desperate efforts we can to convert people first to Christ; and secondly, to His whole Church Universal; but thirdly it is our task so to teach, so to live and so to contend that the Anglican branch to which we belong (and which I believe, because of its resources and genius, may have an opportunity in the days ahead which nobody else has), shall provide that discipline and that social undergirding which it can do, and that at all times it be interpreted and understood through the Book of Common Prayer.

PLAINSONG.

It was a sound instinct which made the authors of the Church Revival of the last century desire to bring back the ancient traditional music of the Church into use. But unfortunately the only texts of this music which were available for practical use were exceedingly corrupt, and the correct method of its performance had long been forgotten. Hence the revival was handicapped by these defects, which obscured the merits of this music, and too often produced results which were far from attractive, and weighed down the chant with the prejudice thus produced, which has lasted to this day. Now we are in the fortunate position of having settings of plainsong of all parts of our services which meet the needs of every variety of circumstance. But the irony of the situation is that in the meantime zeal for the Church's chant seems largely to have died down. How thankful we should have been, say a couple of generations ago, if these books of to-day had been available then !

I suppose that the music which was popular in our Church in the last half of the 19th century, and which was for the most part composed then, was as nearly the antipodes of Plainsong as any Church Music could be. About half a century ago Dr. Brightman, in reviewing a book on Church Music by a prominent musician, remarked of him that his " attitude to Plainsong, which he calls ' the crabbed and old-fashioned work of a bygone age,' is intolerant and undignified. It is curious that the song of the greater part of Christendom at the present moment should be described as obsolete." The attitude of many musicians of the present day towards plainsong is very different, and they are interested in it, and take it seriously. And the modal flavour of a good deal of modern music, and of a good many folk songs which have been revived and have become popular, tend to narrow the gulf between the flavour of plainsong, and that of harmonised music with which people are familiar.

But in spite of these advantages plainsong does not seem appreciably to grow in favour in our churches. I suppose one motive which militates against it is the dread of having to combat the almost inevitable prejudice to start with. As far as the Psalms are concerned, the ideal which has grown up seems to be that of singing them to a pretty tune, regardless of all other considerations. And the tradition and experience of Christendom of all ages is ignored by the too common practice of reducing the psalmody in our services to one psalm, generally the shortest that is available.

No doubt the ruling motive is to try to attract back to church our lost congregations by offering them nothing that is not of the " bright and hearty " type. Popularity-hunting however is seldom a profitable occupation.

E. G. P. Wyatt.

" MY BETTERS " CHURCH CATECHISM.

In his book " The Religion of the Church," Bishop Gore tells us " The summary in the Catechism would probably suffice if the statement of the duty of subordinates to superiors were there balanced by an equally simple statement of the corresponding duties of those in any kind of authority or position of advantage. As it stands we cannot deny that it produces a feeling of unfairness. A reference to *Murray's Dictionary* will show that ' betters ' cannot be interpreted to mean ' those better than ourselves.' "

But, as regards the first part of this criticism, Bishop Gore seems to have forgotten that the Catechism is intended primarily for children, and, however unpopular the idea may be to-day, it is certainly part of Christian social duty that children should have respect for their elders. As for the second criticism, whatever *Murray's Dictionary* may say, " betters " here cannot possibly mean social superiors in rank, for there is but one Catechism for all ranks and classes, even the Royal Family.

E. G. P. Wyatt.

BOOKS.

"A Church Genuinely Catholic," by Clement F. Rogers. [S.P.C.K., 6/-.]

Not only is history a cordial for drooping spirits, but also it is a very necessary part in the proper understanding of the spirit of Catholicism. The writer of this book therefore begins with a survey of the historic background of the Christian era generally.

He then discusses the idea of Catholicity in Judaism as well as in Greek and Roman Christianity. Professor Rogers rightly contends that Judaism was "Catholic" in the sense that, it taught there was One God for all mankind. The fact that the Jews as a nation or people have not so far been won to Christianity is a distinct loss to the Catholic Church, and one of its results is the imperfect understanding of the Bible which is so widespread to-day.

Our writer thinks the great period of Greek Christianity was the Primitive Church. The particular contribution of the Greek outlook was its insistence upon the value of the individual.

The Middle Ages witnessed the great period of Roman Catholicism. The Latin temperament with its logical matter-of-fact philosophy found expression in the systematizing of the theology, discipline and music of the church. It was, too, the Latin mind which invented the Low Mass when circumstances made the norm of eucharistic worship—the High Mass—almost impossible.

Mr. Rogers believes English Catholicism has a peculiar contribution to make to the democratic world of to-day. At the same time he is not unaware of the weaknesses in the Anglican Church. We prefer to work by rule of thumb rather than by legislation. Our English Offices are of unique value in public worship. But too much emphasis is still being placed in our church upon the manward aspect of religion at the expense of the Godward side. Unlike the Latin Church we demand too little of our members. Many members of the Church of England are only concerned with going to Church in order to get something good for themselves in the sermon. The Holy Mysteries of the Altar with the emphasis on worship through sacrifice do not yet find the place they ought in our Sunday morning worship.

Throughout the book there are to be found literary allusions of considerable interest. Those who are familiar with Professor Rogers' other books, e.g., *Modes of Faith, Why Men Believe,* will expect to find in *A Church Genuinely Catholic* a book very fully documented with all the references most carefully verified. They will not be disappointed.

"An Anthology of Religious Verse" designed for the times. Edited by Norman Nicholson. [Pelican Books.]

The Editor points out in his Introduction that "to many modern poets the events of our Lord's life are so vivid that they seem to be contemporary, so that it is natural for them to write in the language, imagery and form of our times," and he has collected together an interesting selection of the work of these poets, "as well as verse by poets of established reputation, and by older men, whom we have ceased to imitate but not to respect." The Anthology is arranged under the following headings—Worship and Praise, Man, Calendar, Christendom, Prophecy, Gloria; and there is an index of Authors. The result is a pleasant and useful little book.

The Place of the Gloria in Excelsis.

Dom Fernand Cabrol, Abbot of Farnborough, in his book "Liturgical Prayer" (English translation, p. 103) makes the following comment on the place of the Gloria in Excelsis in the Roman Liturgy:

"Its insertion here is to be regretted, as it separates the Litany from the prayers, which ought naturally to follow without interruption."

Dom Cabrol, who speaks in the highest terms of the hymn itself, as a precious heritage from the early Church, goes on to say that it was introduced fairly late into the Mass, and that even then it was for long used only by bishops, except at Easter, when priests also were allowed to use it.

"Comparative Religion," a short outline by A. C. Bouquet. [Pelican Books.]

CORRESPONDENCE.

ENGLISH AND LATIN.

SIR,—As Mr. Wyatt points out, Ecclesiastical Latin is, like English, essentially accentual and not quantitative in rhythm. But it should be noticed that there is this great difference, namely that in Latin accent and quantity generally coincide so that an accented syllable is, as a rule, long in time also. In English, on the other hand, accented syllables are generally short and unstressed syllables usually tend to be lengthened out. This is why syncopated or "jaz" music is so natural in popular singing and why the way we generally sing our metrical hymns note by note makes them often sound so absurd.

Thus in singing the third verse of the Magnificat in Latin, "*beatam me dicant omnes generationes*," the penultimate syllable is both stressed and long, while the final "es" is unstressed and short, but in English "*all generations shall call me blessed*," "bless" is stressed and short while the unstressed "ed" hangs on a little. So to soften off the "es" of "generationes" is quite natural in Latin while to cut short the final "ed" in imitation of the "Solesmes method" only sounds as if you were gasping for breath, and to lengthening out the "bless" into "ble--e—e—ss" sounds equally unnatural. This is almost inevitable in singing to Anglican chants but there is no difficulty in singing plainsong as the notes can be instinctively adapted to the rhythm of ordinary English speech—*if*, let me add, the tone is not pitched too high but nearer to the note on which we ordinarily talk and if the organist who is playing (if there is an accompaniment) will accompany the singers and not force them to accompany him by pulling out all the stops and playing every note alike.

CLEMENT F. ROGERS.

CULT OF THE SACRED HEART.

SIR,—I was very glad indeed to see Dr. Moss'' short article on "The Cult of the Sacred Heart.'s I can add this to it. Nearly twenty years ago the late Professor Comnenos, official theologian to the Oecumenical Patriarchate at Constantinople, told me very seriously and decidedly that it would be quite impossible for the Eastern-Orthodox Church to enter into Communion with any Church that even tolerated this cult, because it was definitely *heretical*. The reason he gave was much the same as Dr. Moss's—to wit, that Christ's Sacred Body is one and indivisible, and must be worshipped *as a whole*; so that to take a part as an object of worship is heresy.

I cannot exaggerate how strongly he emphasized this. I tried at the time to make this known, but (in company with other Roman ways the Easterns object to) the matter was not taken up.

I, too, have noticed, and avoided for some years, the hymn Dr. Moss mentions—hymns are indeed fruitful breeding-grounds for heresy.

Yours truly,
R. F. BOROUGH.

Bradburne Vicarage, Derbyshire.

SIR,—As an appreciative reader of the 'English Catholic," I sometimes wonder if there is a danger of lack of balance. In reference to Mr. Moss's article on the Sacred Heart; our Lord certainly said He had a Heart and that we were to come to Him in meekness and lowliness and find rest for our souls. Personal devotion to our Lord is much to be desired, and the Christ of the out-stretched Arms is the Christ who welcomes it. Von Hugel, a most sane thinker, has left it on record that in one of his illnesses he derived much comfort from one such picture. We do associate the heart with love, and it is Christ's love we need, so why not put it in language understandable.

Yours truly, EVANGELICAL.

SACRAMENTS.

SIR,—"A Churchman" has put his finger on a most important point. That the two sacraments of the Gospel are generally, that is, universally, necessary to salvation (present, not final, salvation) is not only explicitly taught by the Anglican churches; it is a dogma held by every part of the Catholic Church in every age; and is clearly Scriptural (St. John iii, 5, vi, 53). The denial of it appears to be formal heresy. It is, moreover, precisely the point which most deeply divides modern Christendom. All Catholics, and Lutherans, accept the necessity of baptism; Presbyterians, Methodists, Congregationalists, and Baptists, even when they are willing to accept the expediency of baptism, deny its necessity, and therefore, that the universal Church is, in its deepest sense, visible. This is why union with them is so difficult.

But "A Churchman" is mistaken in thinking that Canon Rogers has "subscribed to the Articles." All that is now required of English priests is a general assent to the Articles; a very different thing from subscription. He is also mistaken in supposing that "it will not distress anybody very much" if Canon Rogers practises intercommunion with Nonconformists. "Intercommunion" may mean giving communion to Nonconformists, or receiving it from them. The former is a serious breach of Church order, but was permitted in certain conditions by the last Lambeth Conference; the latter has never been permitted in the Church of England, and implies not merely a breach of order, but fundamental error on the doctrine of the Church and sacraments. Either practice would and does distress many thousands of Churchmen very much, and is moreover, not a help, but a very grave hindrance to reunion.

C. B. MOSS.

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